

THE FATAL
CONSEQUENCES
OF THE
Unscriptural Doctrine
OF
PREDESTINATION
AND
REPROBATION;
With
A Caution against it.

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THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

OF GREAT BRITAIN

BY

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W. B. R.

The Fatal CONSEQUENCES, &c.

AS formerly, so now a Days, and in this Country too, the perverse *Scribes*, Mark 12: 24. and blind Leaders, Matth. 15: 14. do trouble and confound many Men, who with the Doctrine of *Calvin*, *Beza* and *Piscator* are so highly taken, that some die away in the greatest Despair, by adhering to such Doctrine, which teacheth, that God, by the eternal Election in Grace and Wrath, not regarding the Fall of *Adam*, or that he could or would fall in Time; hath absolutely in *Adam* created (without respecting his future Fall) some to eternal Life, and others to eternal Death, because he, as an absolute or arbitrary Lord, could deal with his Creatures according to his Pleasure, as the said *Calvin*, *Beza* &c. did set forth, *lib* 3. *Instit. Cap.* 21, §§ *p. m.* 589. also *cap.* 24. §. 12. *p.* 624. Item *Beza* auct. ad Rom. 9. *Piscator* in *lib. de Gratia Dei*, viz. *We call Predestination the eternal Decree of God, whereby he resolved by himself, how it should go with every Man: for they are created not all in [or with] a like Condition; but to some is destined eternal Life, and to others eternal Damnation &c.* Whereto the blind Leaders and perverse Scribes further add, that many little Babes of a Span long are under Damnation. But thou, that art in the Mouth of the false Shepherds

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herds, Ezeek. 34: 10. and art confused and full of Mistrust of the Grace of God, who has said that he is good to all, and his tender Mercies are over all his Works, Ps. 145: 9. Rom, 11: 32. and retaineth not his Anger for ever, Micha 7: 18. pray, let the blind Leaders alone, as the Lord Jesus commandeth, Matth. 15: 14. and turn thyself to him, the Saviour and Salvation of all Men, Isa. 49: 6--13 then thou wilt be happy indeed Isa. 45: 22. like *Mary*, Luke 7: 48. Ch. 10: 39. *John* 11: 2. and the prodigal Son, Luke 15. and the penitent Thief on the Cross, Luke 23, 43. But if thou art a Murderer as *Cain* had been, Gen. 4. then do as God would have him to do, Do well, and leave off Sin; or art thou an Adulteress as the Woman mentiond *John*. 8. then act as the Lord Jesus desired her to do, viz. sin no more. In short, be good and sin no more henceforth, and then will God no more damn thee than he did *Cain* or the Adulteress. But if thou dost not leave off sinning, then thou condemnest thyself, for as God doth not tempt any Man to Evil, so he damneth no body, but the Man's own Evil enticing and alluring bringeth forth to him Sin and Damnation, James 1: 13--15. and when thou art upon the Point of Life and Death, and there is no Time more for thee to do Good in stead of Evil, and thy Conscience convinceth and accuseth thee, that thou hast done only evil Things and no Good, then do thou count thyself worthy and guilty of Damnation, and commit thyself unto God, and not unto the Devil, and do not believe, that God is so cruel as the Teachers of Predestination and eternal Damnation do describe him, when they teach, that he hath damned the most Part
of

of Men from Eternity, and will never have Mercy upon them again; yea, they declare, that God, to shew and to manifest his absolute Sovereignty [as it follows from the above mentioned Doctrine of Predestination] doth create, prepare and ordain an infinite Number of Men to everlasting Damnation, and so by this Means make God much worse than the Devil (for the latter is not able to do it) and thus they do nothing else, as far as it is in their Power, but dishearten Men, and drive them away from God, to remain with the Devil: Now, whosoever doeth so, serveth the Devil, and not God.

Therefore, O Man, when thou art discouraged, and ready to doubt of the Grace and Mercy of God, and art a great Sinner, lying upon thy Death-bed, let not the transformed Ministers of Righteousness and Servants of Satan, 2 Cor. 11: 15. disturb thee through their Preachings and Writings, but however do thou believe, that if God must cast thee down for thy Wickedness into Hell, that yet he will bring thee out of it again, 1 Sam. 2: 6. * and that *he created thee not unto everlasting Damnation, but to eternal Life*, Wisd. 2: 23. Genes. 1: 27. and that he is only to this End manifested in Christ Jesus, viz. *to seek and to save, that which is lost*, Luke 19: 10. and *to destroy the Works of the Devil*, 1 John 3: 8. and that he, being omnipotent, will find those which he seeketh for, and save them, and certainly will destroy the Works of the Devil: And do not believe that God, [*which is Love*, John. 4: 8. and *retaineth not his Anger for ever*, Micha 7: 18. Ps. 103: 9.] is such a

* according to Luthers Translation

sovereign Lord as a tyrannical Monarch, who out of Affection loves some Men and hates others; or doth make some, for his Ambition's sake, to prosper exceedingly and others to be eternally miserable; but do thou believe, that God is a sovereign Lord in the following manner, That he is God and none else, and that unto him every Knee shall bow, and every Tongue shall swear, Isa. 45:22. Philipp. 2:10, 11. and through his omnipotent Wisdom and Love he is excellent in working, Isa. 28:28, 29. without desiring to annihilate his Creatures: So that *every Creature which is in Heaven and on the Earth, and under the Earth, and such as are in the Sea, will all at last say, Blessing, and Honour and Glory, and Power be unto him for ever and ever.* Revel. 5:13. And that God, for to shew his absolute Sovereignty, has no need to create and ordain some Creatures to an infinite, everlasting Damnation, like a tyrannical Monarch; for, all and every Creature may not deprive him of his absolute Dominion, as they may do an earthly Monarch; but the Creatures, *through their raging against God*, deprive themselves of their own Dominion, Psalm 2. Ezek. 32. and condemn themselves. Therefore do not believe it at all, that God should condemn the Babes of a Span long, who, as we find, would not only spare Men that could not discern between their right Hand and their left, but also the Cattle, Jonah. 4:11. who will not afflict the Children of Men for ever, neither causeth he Grief unto them willingly, Lament. 3:31, 32. But when he is constrained to afflict them for their Wickedness, he doth it only to the End *that they may seek*

seek him, and pour out their Lamentations and earnest Prayers for Redemption Isa. 26: 16. that he may have Compassion on them, as on the prodigal Son, and deliver them out of all Troubles, or Torments, in Time and Eternity, so as he loves to do. Isa. 24: 21, 22. Hosea. 13: 14. *Yea, God will disannul their Covenant with Death, and their Agreement with Hell shall not stand,* Isa. 28: 17, 18, 19. and he will swallow up Death in Victory, Isa. 25: 7, 8. *and make every Thing new.* Rev. 21: 5. How then could it be, that he should have made and ordained innumerable Men to eternal Death and Damnation? The Places of Scripture which seem to be contrary to those above-cited, will by no means disannul or make them void, but will only demonstrate the Thing as it is in itself: When, for Instance, Isa. 66: 24. and Mark 9: 44. it is written, that their Worm shall not die, and their Fire shall not be quenched, it is very true, as in Rev. 20. vers. 15. stands, *the gnawing Worm of their bad Conscience dieth not,* and their tormenting Fire is not quenched, as it happens now and then in this Time by wicked Men, that they do suppress the Accusations of their Consciences by various Diversions and Sports, and will not learn to regard the Word by Tribulations, but in the eternal Fire the Wicked is restrained from all Opportunities to get rid of these gnawing Worms and tormenting Fire, and this Worm liveth always, and this Fire burneth continually, that these lasting Punishments may teach them to regard the Word: *Yet so as by the Fire to be saved* 1 Cor. 3: 15. And when Matth. 25: 46. it is said, that *the Wicked shall go away into*

everlasting Punishments, but the Righteous into Life eternal, the Meaning is the same as the Expression is, because that after the abolishing of this temporary World, the Pains and Torments of the Wicked will be to Eternity such as they were here in this Time, and much greater, insomuch that *the Bed of Torture*, [which only will teach the Impious to regard the Word] is in the Eternity *shorter than that a Man can stretch himself on it, and the Covering narrower than that he can wrap himself in it*, Isa. 28: 19, 20. but it is not to be supposed that the Pain is infinite like the Life; for *the Life is essential, and God himself*, John 5: 20. and the Pain is an Accident, and God no more made it than Death itself, Wisdom 1: 13. and therefore they cannot possibly remain as long as God is God, who is Life. Neither doth Rev. 24: 11. prove, that there is an infinite Pain, but only the long Period wherein the Wicked shall *be shut up in Prison*, Isa. 24: 22. till *they shall be visited*: For no Creature is able to bear such Torments eternally. And that God should give them Power or Assistance to suffer such eternal Pains, is not to be believed; for *he doth not afflict willingly, nor grieve the Children of Men*, Lament. 3: 33. and *he is good to all*, Ps. 145: 9. And whereas it is written Rom. 8: v. 28--38. concerning those that are called according to his Purpose, that the Justified, Glorified, and *Elect of God are fore-known and predestinated*; thou must not think, that such a highly illuminated Apostle as Paul was, has meant such a Predestination as is above mentioned, and as thou hearest from the Pulpits or readest in Books; no, no; believe me, never such a Predestination

nation came into the Apostle's Thoughts, the perverse Scribes do only charge him falsely with it, which is easily to be discerned when thou dost mind attentively the Meaning of the Scripture, and givest more Credit to it than to thy blind Leaders; for so doing thou wilt find, that the Apostle there, Rom. 8:1. is speaking of them which are in Christ Jesus, that no Condemnation is to them; that they are (v. 17) Children, Heirs of God and Joint-heirs with Christ, if so be that they suffer with him, that they may be also glorified together; and v. 18. the Apostle reckons the Sufferings of this Time not worthy to be compared with the Glory which shall be revealed in them, and extends v. 19 to 27. the Circumstances of the Sufferings further; and then he says, v. 28. *We know that all Things work together, [viz. all Sufferings and Weaknesses] for good to them that love God, to them which are the Called according to his Purpose, which Purpose is, through Suffering, v. 35, 36. and many Tribulations to come to the Glory, v. 18. or to enter into the Kingdom of God, Acts 14:22. And the Apostle well knowing that a great many would not like to engage upon such Terms, and that they would dread the Sufferings of this present Time, and reckon the Glory which shall be revealed in the Lovers of God and Christ, not worthy of such Sufferings, and that they would not be saved but by Fire, 1 Cor. 3:15. and God, foreknowing that but a few Men would love to suffer with his beloved Son, and to be exalted with him to the Glory, therefore saith the Apostle further Chap. 8:29. For whom he (God) did foreknow, he also did predestinate to be conformed to*
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the Image of his Son; and further v. 30 to 33. he calleth them *God's Elect*, and sheweth their Qualifications, v. 35 to 39. And his Meaning simply is, that because of their *very great Love unto God* and the only Saviour Jesus Christ they do evidence themselves to be elect of God. But the Apostle did never so much as think on such a *Predestination* or *Election of Wrath*, or Reprobation, as the blind Leaders would make Men believe. And as the Apostles Brethren according to the Flesh, viz. the *Jews* did count themselves unworthy of the Glory and Liberty of the Believers in Jesus Christ by their Unbelief and Enmity against him; so hath the Apostle *great Heaviness and Sorrow in his Heart*, Rom. 9: 2. and that also the Believers from among the Gentiles should not be high-minded [*as the Jews*] and boast that God had cast them [*the Jews*] away, and had only accepted and chosen the Gentiles, in the same manner as the *Jews* did glory in Haughtiness to be the only peculiar and chosen People of God above all other Nations, he having, as they thought (Acts 10) rejected all others, therefore doth St. Paul demonstrate to the Gentiles, being *their Apostle*, as he had given them to understand Rom. 11: 13. the Election of the Jews very plain, ver 25. and acquainteth them Rom. Ch. 9: 10, 11. that there is with God no other Election than in Jesus Christ; Gal. 3: 28. and that he, who is joined unto and loveth him, shall be blessed and elected, though he be Jew or Greek, and that he, who despiseth Christ Jesus, and is *not joined* unto nor with him, shall be condemned, [*though he be nominated a Jew or Christian*] John 15: 4, 6. and that

that therefore no Man shall trust in a particular Election, as the *Jews* had done, and despise thereby the Chusing in Christ, but because Jesus Christ has made an *Atonement* for all Men, Col. 1:20. through the Offering of his Body for Sin, which Sacrifice is efficacious for ever, Heb. 10:5-12. God having thereby reconciled the World unto himself, 2 Cor. 5:19. and Jesus having obtained eternal Redemption, and being able to save to the utmost; Heb. 7:25. Ch. 19:12. and that consequently it is a light Thing to God to rise up the Tribes of *Jacob*, and to restore the Preserved of *Israel*, and all Things. Isa. 49:6. Acts 3:21. Wherefore also the Apostle, Rom. 11:32, saith, God hath concluded them all in Unbelief, that he might have Mercy upon all. Rom. 11:32. The Meaning of this is, That GOD hath concluded every Unbeliever, Jew, Gentile, &c. by Reason of their Unbelief and Disobedience, under the same Judgment, in order to convince them that they are Unbelievers and disobedient, and worthy of the Punishment of Unbelief, and that He may have Mercy on every one in his due Time. And the Apostle, who, in his Extasy, being exalted to the third Heaven, 2 Cor. 12. had very well learned the Oeconomical Government of God with his Creatures, never thought on such a Hardening, Rejection, and Preparation for Damnation, as the Teachers of Predestination pretend.

That thou, therefore, O Man, who countest thyself forlorn, mayest understand rightly the Meaning of that Text of Scripture, which the blind Leaders do hold for the Foundation of their System, viz.

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Rom. 9: 11-33, *Jacob have I loved, but Esau have I hated &c.* observe, that the Apostle grounds the Salvation of Men, and the Election of God, only upon Christ crucified, as is clearly to be seen in this and all his other Epistles; and that God doth chuse none for his Children that are without Christ. Now, God foreknew very well, before Jacob and Esau were born, that Jacob would keep close to Christ, and *to the Seed of Promise*, Gen. 3: 15. Chap. 22: 18. and that he would believe in Christ; but that Esau would be a *Fornicator and prophane Person*, Hebr. 12: 16. and that Jacob would love that which God loves, but Esau would love that what God doth hate: therefore it is said, *Jacob have I loved, &c.* If Esau had loved that what Jacob did love, then would God have loved him as well as he did love Jacob; but God (*ψ 14.*) is *not unrighteous*, because he doth not love the Ungodly, and has not Mercy on him so long as he continueth in Wickedness and is not gracious to the Wicked, as long as he *believeth not on the only begotten Son of God*; John 3: 16. and because a Man can in no wise help himself, (*ψ 16*) but *it is of God* that sheweth Mercy: And *Pharaoh's Heart being so hardened that he would not know of any Lord above him, neither would hear his Voice*, God suffered him to be so as he desired to be, and therefore it is said, *the Lord hardened his Heart*. Exod. 9, 12. that He, the true God might prove to those false Lords, and to the whole World, that he is greater than this supposed Lord upon Earth; *in this manner* God has Mercy on whom he will, and hardeneth whom he will; and remaineth still righteous in all his

his Doings. But, saith the wicked Man, *Why doth he yet find fault? for who hath resisted his Will? v. 19.* Nay, but O man! even therefore finds he fault, because *thou wilt resist his Will, and lay it to his Charge,* and wilt not bow thyself under him, like the Clay under the Potter, and therefore (v. 21) he cannot make thee a Vessel unto Honour, and must needs make known his Power and shew his Wrath unto thee, as loth as he is to it, which he proveth by this, in that he beareth thee with the greatest Longsuffering, before he maketh of thee [*through this thy own fault*] to Damnation a Vessel fit for Wrath. And so, O Man, that lookest upon thyself as forlorn and fitted for the Wrath of God and eternal Damnation, thou mayest see that the Case is not so, and that the Apostle hath not meant it as the blind Leaders represent it: I pray, therefore, do not adhere to that perverse Generation, Matth. 23: 33. which, according to their corrupt Humour, can do nothing else but poison Men, as thou wilt find it on or within thyself, and in the holy Scripture, that they have misled and perverted the Jews and thee from Jesus Christ the Saviour and Salvation of all Men; trust thyself no longer to these false Prophets, Matth. 7: 15. and *grievous Wolves*, Acts 20: 29. but trust thyself unto Christ, who saith to thee, Matth. 11: 28. *Come unto me, all ye that labour and are heavy laden, and I will give you rest;* and believe certainly, that on every individual Soul, that turns to the Father like the prodigal Son, and humbleth itself before him, confessing and repenting of its Sin, and intreateth his Grace and Mercy in a right way, he will have Mercy and Compassion; that

that the Father (Ephes. 3: 15.) will pity such a Man, and be reconciled to him through our Saviour Jesus Christ, who is come to seek and to save that which was lost, as Luke 19: 10. Ch. 15: 17--24. he doth clearly shew. And when his Disciples once asked him, *Who then could be saved?* Matth. 19: 25. he answered, *with Men this is impossible, but with God all Things are possible:* Let this be thy Belief, and not that which the blind Guides do dictate unto thee, that thou mayest escape the Damnation of Hell, Matth. 25: 33. and mayest not fall with them into the Ditch, Matth. 19: 24. nor mayest take thy Portion with them that have their part in the burning Lake. Rev. 21: 8.





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